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The AMERICAN FRIEND

[NOVEMBER 11, 1948]

This is Lou Henry Hoover Memorial Hall on the Whittier College campus. The building was recently dedicated to the wife of Herbert Hoover. She attended Whittier Academy and was a member of the Board of Trustees of the College.

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Parable of the Spring

Norval E. Webb

Whittier Lives

J. Edgar Williams

PACIFIC SCHOOL OF RELIGION

The Devotional Life . . . A Page of Personal Helps

THE GREATNESS OF GOD

Thou art what I obtain from life, O thou Eternal, Thou thyself art my share. Psalm 16:5 (Moffatt)

There is more than one mood for worship and therefore more than one method or expression. One may have the sense of God's majesty. It may hush his voice so that he sits in adoration and wonder, or it may unleash his deep emotions and he may sing praises. In yet another mood he may feel the nearness, the very intimacy of God. He then may move into utter silence and find a joy that is unspeakable and full of glory. Out of worship he may speak in a spirit of exultation or in measured words.

One can find these moods of worship in some striking beauty of earth, sea or sky. He may see the splash of lavish color on a sunset or the towering hills, snow-capped and sun-tipped. In what one sees he may not so much have evidences that *there is a God* as that he is *face to face with God.*

Sitting on the rim of the Grand Canyon, one may assume the scientific mood; look ten miles across the canyon to its opposite rim; look down toward the Colorado River which flows one mile below the canyon rim, cutting one-eighth of an inch deeper each year; contemplate the ages of time by which the canyon was gradually created; and enjoy this magnificent creation as a study. Such a scientific view may aid one in the next level of contemplation—the supreme art of worship.

When one sits before such grandeur, he may change his mood of worship by merely opening or closing the eyes. With eyes open he feels the awe and wonder, the majesty of God. A sense of eternity grips him as he contemplates the years and ages through which the canyon was shaped. Out in this vast, deep space he sees the natural "temples" that have been left standing as erosion ate away all that could be destroyed around them. A homily on the indestructible church may come to mind, but the prevailing attitude is that of worship. Great poems, majestic hymns find their way to his lips. The hour of praise has come. One finds the canyon echoing in his own soul. An exultation on the glory of the Lord leads him to reach in spirit for a great choir and moving anthems of praise; to pick up the human reflection and expression in living literature and music. How easy to sing with John Sterling:

> We shrink before thy vast abyss,
> Where worlds on worlds eternal brood:
> We know thee truly but in this,
> That thou bestowest all our good.

Closing one's eyes, another mood comes easily. This God whose majesty one sings, whose art is seen in creation, becomes the loving, intimate spirit in one's own soul. God is not merely external, to be praised and hymned, but he is an inward creator, pressing forever against the walls of the soul, breaking through and creating in human life something greater and more important than the canyon.

One does not have to see the Grand Canyon or even know about it in order to know these moods of worship. The sweep of a night sky and its million lights induce the same reactions. Wherever one is, God is available. He is our "portion forever" or, as Moffatt translates it, he is what we get out of life. In either setting of God's creation, the words of Oliver Wendell Holmes are very meaningful:

> Lord of all being throned afar,
> Thy glory flames from sun and star;
> Center and soul of every sphere,
> Yet to each loving heart how near!

Impoverished are they who know only one mood for worship and who settle down to only one form or expression. God is not to be captured by any formula, or any form. He enters wherever a soul in penitence and reverence swings wide the door. He is as broad as life. He can be found anywhere. Let us sit for a moment in the out-door temple with the Psalmist:

> When I consider thy heavens, the work of thy fingers,
> The moon and the stars, which thou hast ordained;
> What is man, that thou art mindful of him?
> And the son of man that thou visitest him,
> For thou has made him little lower than the angels,
> And hast crowned him with glory and honor.
> Thou madest him to have dominion over the works of thy hands.
> Thou has put all things under his feet.
> O Lord, our Lord, how excellent is thy name in all the earth!

Too many times we try to solve our problems within our own mind-walls. We stay too near them to see well. The problems loom too large. They grow smaller as we place them within some great expanse and they find their subordinate place. We surmount them and find that God "has put all things under our feet."

O Eternal, thou art what I get out of life!

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Editorial . . .

Emphasis for Thanksgiving

UNLESS we are very thoughtful about its meaning, Thanksgiving Day can be very dangerous. It is difficult for nations to render thanks to God and not become smug and self-centered. This is especially true of those who have abundant comforts. We look across a world riven by hunger and cold and tend to give thanks to God for the "favorable margin" we enjoy. It is then only a slight step to the assumption that God considers us worthy of more than our neighbors possess. The end result may be national conceit, bolstered by a bad religion.

It is not safe for Americans to pause in gratitude on November 25, unless they thank God for the *opportunity* which their abundance gives them to share with the rest of the world. That attitude, if achieved, is real stewardship. It rests not with the idea of ownership and personal privileges, but with the joy of sharing the gifts of God. We *possess* in order to *share*.

Not material possessions alone, but also the power which they give, makes Thanksgiving Day difficult for America. Some one has said that power corrupts, and absolute power corrupts absolutely. It is always unfortunate for any man or any nation to hold great power over others, but it need not corrupt absolutely if a spirit of good will and thoughtful responsibility can be generated so that possessions and power can be eventually distributed into a creative life for all men. It is the function of Christianity to encourage that.

Thanksgiving Day can be dangerous, unless we thank God for our opportunity and ask him to deliver us from the dangerous power which we now hold. It is not good fortune for any nation to hold such power. It is a misfortune for everyone and we must correct it. In the meantime it must be used as nearly as possible for the benefit of all men.

A Receding Observance

THIS issue of THE AMERICAN FRIEND is dated on Armistice Day. How rapidly that day is now receding into a dim memory. How living it was thirty years ago. Since then greater days have come and gone. A more tragic war, on two great fronts, has ended, but with much less assurance than on that day of 1918. Then, men felt assured that "the war to end war" had really served that purpose. Now, we are beginning to see that no war will end war!

If, indeed, war is ended it will not be because "the right side" wins, but because a new and different process gets under way, dissolving the conflicts which grow into war. Armistice is, from one point of view, a sickening word. It spells not peace, but a time of preparation for yet greater tragedy. It has become a "cold" phase of world conflict whose temperature can change quickly.

The Great American Day

YESTERDAY was election day. Whatever may be said in appraisal of great American days, there is no other that exceeds in its excitement the first Tuesday after the first Monday in November every four years. In fact, that day is not an affair of twenty-four hours, it is a controlling influence that touches every day and every political action of persons elected for the full four years. Back of every move is the question, "What will the voters think about this?" Each incumbent must face political judgment day.

American politics would be improved if election day was determined not by the calendar, but by the issue of confidence in a given administration. Such a system would tend to put issues rather than candidates before the voting public. Campaign days are too much like a gridiron battle, with the great question being not, "What are the issues?" but, "Who will win?" Campaign words become bitter, but when the game is over, a fundamental sportsmanship tends to triumph. As these words are written the returns are not yet known.

Regardless of how an American votes he should know that certain basic problems will continue and that the answers to them will be what the party in power thinks the voters will sustain. There are party differences, to be sure, and there are issues involved on election day, but they tend to be lost in the gloss of oratory, the lavish promises and the words of confidence, affected or genuine, which candidates feel required to employ.

There were minor parties on the ballot and they represented, each in their several ways, some service or incitement to our political life. The courage and the service which some of their candidates have rendered, not expecting to win, merit the gratitude of a nation. They were persons more devoted to principles than to winning. Some of the issues which they represented are too advanced for incorporation at our present stage of affairs. We always need people who are right too soon (or is it ever too soon to be right!)

Four fateful years, and more, lie ahead. They will call upon us to weigh our actions carefully. Every act of America will have its reflection in world affairs. Our world is so intertwined that remote policies touch the very crust which a hungry child eats in Poland. If the next four years can be undergirded by enlightened thought, by constructive policies that assume the one world nature of our life, and by brave ventures in good will, we may indeed mark the turning of a new era of true prosperity for earth.

Four years are a short time for making *great* changes, but they are long enough to be *significant*. Lord Acton stated well the political incentive when he said, "Political goals are never achieved, but the pursuit of them changes history."

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Exchange on Civil Disobedience

REGISTRATION day is passed and the question of civil disobedience as it relates to the present Selective Service Act is a sleeping issue, but as a fundamental principle it is very much alive. Elsewhere in these pages is a letter from A. J. Muste, secretary for the Fellowship of Reconciliation and an active member and treasurer of the "Peacemakers." A group of over three hundred persons, organized under that name, have prepared a statement purported to counsel non-registration.

Knowing A. J. Muste personally and seeing his service with the F. O. R., we are convinced of his able work and his sincerity, but we believe that any group that, *from the basis of the responsibility of conscience,* definitely sets out either to counsel registration or non-registration is caught in a serious fallacy. The statement prepared by the "Peacemakers," though strong in other respects, rather weakly supports the announced purpose of counseling civil disobedience to the Selective Service Act. In fact, the statement can hardly be said to counsel such disobedience if counseling carries any measure of "urging" a course of action.

To say, as Mr. Muste indicates in his letter, that "as far as I know, no one would, for example, advocate civil disobedience to the draft law for persons not inwardly prepared to take that position" practically refocusses the announced purpose of the "Peacemakers," and centers it on inner preparation, or guidance.

It should also be made clear that whether "this is conscription for atomic and bacteriological war" is not of the essence of the argument. If it were for a war with clubs, the principle would be the same. Following the principle of inner guidance some have declined registration while, by the same principle, others have registered. No one can be expected to be completely neutral on questions of civil disobedience and consequently each of us will influence, one way or another, persons making a decision, but that is greatly different from organizing a campaign directed toward urging disobedience as a primary emphasis.

Our defense of obedience to law under the guidance of conscience might be stated here more fully, but we prefer to conclude with the single issue of inner obedience.

E. T. E.

Parable of the Spring

By Norval E. Webb

This is an abbreviation of the message given during the sessions of Indiana Yearly Meeting on "Strengthening the Spiritual Life of the Meeting."

SOROKIN in his book, *The Reconstruction of Humanity,* says, "What is needed concerns not the essence of great religions but its revitalization . . . " Perhaps this sociologist has made a suggestion which might well be applied to the church; even to the Society of Friends as a part of the Christian church. No one would suggest that we need to change the *essence* of Christianity; but I would suggest the need for a re-awakening, a revitalization of Christian experience. Our Friends Meetings need to come alive if they are to fulfill a high mission in the world today.

From a Legend

First, then, as a preliminary to *any* life in our Meetings, let us give consideration to the point of revitalization. Let me tell you the story of an old Quaker Spring. Over a hundred years ago Quakers migrating from North Carolina came to the northern terminus of that migration in Indiana and there they settled and established a community. Perhaps one reason why they selected this spot was that in a little valley between two knolls was a bubbling spring. On one side of the valley they built the meetinghouse and on the other they established the school. Between them was the beautiful little vale with the spring. Paths led to it from the meetinghouse and from the school. There was a legend about this spring. Whether it came from these settlers or was handed down from the Indians, we do not know. The legend was this: "He who drinks from this spring will return to drink again."

The park on the hill above the spring was used for homecoming gatherings. At the time of these annual gatherings those who had come back home would drink from the spring so that they would be sure to come again. In the Spring of the year young people graduating from the school would come to drink. The boy would hand a drink of water to the girl; and they both knew the meaning of it without repeating the legend.

Of course those Quakers who kept the legend alive knew that it had a deeper meaning than just the return to drink from the spring in the vale. They knew that there was a deeper spiritual spring represented by the meetinghouse, and they knew that if there was the experience of drinking from *that* spring people would come back again and again to drink. The path from the school to the spring in the vale would lead on and up the other side to the spring in the meetinghouse. The paths from the home would merge into the path that led to that spiritual spring.

The Other Spring

There is a tragedy of the spring in the vale. I tell it because it may be symbolic of a deeper tragedy of the spring in the meetinghouse. This Summer I wanted to go and sit beside the spring in the vale and do some writing; but when I came to the meetinghouse there was no path leading to it. The weeds had grown up over the path so that it was impossible to wade through. Finally by taking a circuitous route through the cemetery I found a little path that led down to the spring; then there was revealed the tragedy. Perhaps the tragedy began about forty years ago when they decided to improve on nature and remodel the spring. A concrete vault was built over it with an iron pipe leading from the spring through the

vault. Now they could get their water by holding their cups under a pipe. Later a well was drilled beside the meetinghouse, and still later the homecoming gatherings were moved to the basement of the meetinghouse. The vault over the spring in the vale is crumbling. Debris has gathered and the trickle of water coming from the pipe has no appeal. I turned sadly away from the old spring. I now know why the legend of the spring has not been heard for a quarter of a century.

I tell this not because there is anything particularly tragic about modernizing and leaving the spring in the vale for the convenience of running water, but because it serves as a parable of what may be happening to our Friends' Meetings. If that other spring dries up there will be weeds growing over the paths leading to our meetinghouse as there are weeds clogging the path to the spring in the vale! If that is *not* to happen, then there has to be the re-discovery of genuine religious experience. Men will know that they have drunk from *that* spring when there is evidenced a deep sense of satisfaction; when they come back to drink again and again; when they go out from that experience to serve with joy, their fellow men.

If that other spring is to be kept clear, bubbling up unto life, we shall need to place emphasis on an evangelism of worship. Where there is no "upward thrust of the soul" in worship, people will continue to come back wistfully, and then cease to come at all. If there is only a dull monotony of hymn singing and sermon, with no genuine searching for the ever-living Presence, there is very little experience of drinking deeply at the spring. There needs to be a deep searching by those who are driven by the demands of the times upon them, until they, like Isaiah, may say, "I saw the Lord . . . high and lifted up." When they do, they too will sing, "Holy, Holy, Holy is the Lord God of hosts; the whole earth is full of His glory."

People would travel far to find a genuine experience of worship; to drink deeply at that spring of experience. That kind of worship is creative; and the beginning of that creation is in the soul of the individual who experiences it. Seekers will be drawn into the embrace of that fellowship. Strengthen the Meeting at the point of worship. The spring may have run quite dry!

Two Currents of Life

The source of life is not alone in the worship. It is likewise in the outreach from that worship. Our Meetings are weak and need to be strengthened at the point of the application to the ethical norms of life. William James stated a principle that has application at this point, "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain unaffected for the better . . . Where a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works positively to hinder future resolutions and emotions.

That principle may well apply to Meetings that falter in the application to life the impulses of worship. Quoting again from Sorokin, "A truly religious person, feeling vividly the presence of God, walks humbly and reverently on this earth, and loves the other children of God and all living creatures to his utmost capacity." I have fastened upon that one thought, "A religious person," and have read into its meaning only that which is demonstrated in the formal act of worship, but we need to remember that the pharisee stood before God and prayed. He had no saving message for the poor publican. So we have not completed the definition of a religious person until we see that he is also "one who walks reverently over the earth." That is the real test of whether one has really drunk from the spring!

Our evangelism of worship, then, has to issue in an evangelism of friendly concern. Concern to save souls from hell will have little appeal if there be no concern to lift them out of the hell they have created for themselves, or that has been created for them by a vicious society. Our friendly concern must cause us to become bearers of good news which speaks to life situations. Thus we become those who help to clear away the weeds and debris which has grown up over the paths men walk in daily life. When we do this we shall find that we are clearing the path which will lead them back to the spring of worship and fellowship with us. He who drinks from *that* spring will come back again and again to drink, for in that experience is life for him and hope for life about him.

There are more teetotallers in the athletic world than in any other walk of life. I could go through the whole list of British and world Olympic champions and would find that ninety-nine per cent were teetotallers.—Duncan Wright, British Empire Champion Marathon Runner.

THE COVER PICTURE

A major stride in the progress of Whittier College was taken recently with the formal dedication of Lou Henry Hoover Memorial Hall, beautiful new, quarter-million-dollar class room and office building named in honor of Mrs. Herbert Hoover, late beloved member of the Whittier College Board of Trustees.

Honored guests at the impressive ceremony were Herbert Hoover, Jr., and Allan Hoover, sons of the former president and the late Lou Henry Hoover, and their wives, and Mrs. W. L. Honnold, long-time intimate of the Hoover family.

Dr. William C. Jones, president of Whittier College, presided at the dedication. After a few introductory remarks, Dr. Jones presented Herbert Hoover, Jr., Allan Hoover, and Mrs. Honnold. Herbert Hoover, Jr., read a congratulatory telegram from his father.

Following a dedicatory prayer by Dr. W. O. Mendenhall, former president of Whittier College, the door to Hoover Memorial Hall was unlocked and the public was invited to inspect the new building.

Of California Colonial style, Lou Henry Hoover Hall includes over fourteen thousand square feet of floor space and houses thirteen class rooms, four offices, and a large lecture hall.

Made up of a two-story central section with a one-story north wing, the steel and concrete building holds eight class rooms, two offices, and a lecture hall on the ground floor, and five class rooms and two offices on the second floor. A partially-enclosed terrace to the north of the main section will serve as an outdoor class room during fair weather, and a south wing is included in future plans for enlargement.

Among the capacity crowd attending the dedication of Lou Henry Hoover Memorial Hall were many personal friends of the late First Lady, who had once been a student at the original Whittier Academy which eventually became Whittier College.

Those who appear to have persuaded themselves that the cause of Christ can be upheld by the atomic bomb must think again. Force may destroy certain embodiments of Communism, as it will destroy much else, but only ideas can neutralize ideas; the Christian idea must prove itself better than the Marxist, or else succumb to it.

By Dom Aelred Graham,
Quoted in *The Friend*, London

Our Responsibility

By Walter H. Wilson

The time for registration under the Selective Service Act has passed, but the thinking stimulated by it has not. The point of view expressed here is not held by many of our readers but it represents the attitude of many.

THE problem facing Quaker young men in the new Selective Service Act has had considerable study by concerned Friends. In fairness to all, particularly to the young men most directly concerned, it should be examined carefully from various angles in seeking the right answer. I suggest we think about Christian loyalty and civic responsibility in that connection.

Three pronouncements within recent months prompt me to stress this point. We read only a few months ago the statement that some three hundred ministers had united in advising Christian young men to refuse to register under Selective Service. In the report of the Friends' Conference at Earlham College in July, we find "a living concern that Friends' practices be consistent with their professions," and "we warmly approve civil disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practices of Friends." Also the suggestion that Friends "consider carefully the implication of paying taxes, a major portion of which goes for military purposes." And in the article "Prison—a Positive Testimony," (THE AMERICAN FRIEND, August 5) the writer seems definitely to recommend going to prison in protest against registering under Selective Service and against doing any contributory work or service to the Government, including farming and the production of food in the event of war. Although Lyle Tatum does point out a number of fine, constructive services the man in prison may give to his associates there, I think many Friends will question the correctness of his reasoning and conclusions.

These three declarations seem united in the asumption that the Selective Service Act is bad and wholly unwarranted and that the purpose back of it is preparation for war. Therefore the Christian young man is justified in refusing to register or to pay taxes or produce food by farming in the event of war—going to prison in protest. The avowed purpose of our Government, however, is not war but peace. In the light of the past ten years of history, Government officials are convinced that the best hope of avoiding war and of encouraging the growth of justice and freedom lies in our support of United Nations and in giving aid and encouragement to those nations likewise desiring freedom but that are too weak to achieve or retain it alone. Surely this is not a bad or un-christian motive or policy. Furthermore, the Selective Service law specifically offers exemption from military training or service to all honest Christian "objectors."

So the problem seems to involve one's concept of and attitude toward government and its varied functions. We, in America, believe our republican form of government—legislative, executive, judicial—is the best yet attained. The preamble to our national Constitution lists these purposes: "To establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." President Lincoln styled it, "Government of the people, by the people, and for the people." Its fundamental concept is liberty, freedom, and equality of opportunity to all citizens, with commensurate sharing of responsibilities for its proper organization, program, and security.

This involves the enactment and administration of good laws by capable, conscientious citizens; courts for the interpretation of laws and for trial of those accused of law violation or crime; and a sufficient police force to protect society against criminally-inclined persons or groups. All this, in turn, rests back upon a loyal, intelligent citizenry. Also our Government has cherished and encouraged this concept of freedom and justice increasingly for other nations, seeking to encourage and strengthen those striving toward the development of self-government and freedom, and giving encouragement and, at times, assistance to those nations threatened by aggressive force from without.

Granting our national record has not been flawless or praiseworthy always, surely the central purpose and general achievement has been good. So long as men are imperfect and limited in knowledge, insight, and in the spirit of brotherhood, and too much controlled by self-interest, so long will government remain imperfect and fail to achieve the highest good for those striving toward higher social development. But without government and its disciplinary functions, anarchy would prevail. Hence, throughout history, men have recognized the need of government and have sought to maintain and improve its forms and functions, believing God is the ultimate authority behind good government and the upholder and director of those seeking to establish and maintain it.

The Pharisees once thought they would trap Jesus and find thus an accusation of disloyalty to the government to bring against Him, so they asked Him whether or not it was lawful to pay tribute to Caesar. And He, discerning "their wickedness and hypocrisy," answered, "Render to Caesar the things that are Caesar's and to God the things that are God's." In other words, government is good and has its proper functions, and we are individually responsible to fulfil our obligations there as to the Lord Himself. Incidentally, Jesus knew a good portion, perhaps, of that tax money went to support the Roman Legions and the government that held authority over his own people that very hour. On another occasion He directed Peter where to find money with which to pay the tax—"for me and thee"—"lest we should offend them."

My plea here is simply that government has had a central and important place in the development of human society and that it exists by Divine authority and blessing. Jesus, Himself, sanctioned its legitimate functions and definitely encouraged its support, both by word and example. So I wonder if Friends are right or justified in encouraging "civil disobedience" and suggesting the propriety of refusing to pay taxes when their Government undertakes to meet or discharge the responsibilities which history and Providence are laying upon it. When nations have been forcefully deprived of their freedom and a dictatorial and tyrannical system thrust upon them, when untold millions are forcefully removed from their homes and homelands into cruel detention camps, or driven to wear out their lives at slave labor; when these and other countless millions look anxiously to America for friendship and succor—is our Government to be adjudged unprincipled and un-christian in seeking to answer such challenge and such calls for help?

If Friends cannot conscientiously enter military training or particpate in war if it should come, why not appreciate the exemption provided in the

(Continued on page 369)

Whittier Lives

By J. Edgar Williams

THE record and memory of great-souled personalities form a very large portion of our Quaker heritage. Their number is legion but certain well-known names stand out in perpetuity and are inseparable from great causes, great movements, civil and spiritual forces.

If "honor to whom honor is due" is our motto, then we bring tribute to George Fox and early beginnings; to Robert Barclay for systematized doctrines; to William Penn for peace and racial justice; to Elizabeth Fry for high-grade social service and prison reforms; and to John Woolman for sound economics and simple, forceful living. Then there was John Greenleaf Whittier—what of him? Everything good. He wrought nobly and exemplified his life motto, "Love God and serve your fellowmen." He still lives vitally through his poems and very especially through those set to music and used as hymns by many religious bodies. It is quite within bounds to assert that no hymns of the Christian Church have been more universally used in the last quarter century than a few written by this devout lover of peace. Protestants in all lands and denominations have been singing:

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Seven of his hymns occur in the *Methodist Episcopal Hymnal* and at least three in that of the Reformed Branch of Jewish Synagogues.

More widely, perhaps, than any used is his "Dear Lord and Father of Mankind," and wherever it is announced and sung as a prayer, it is like sitting in at a peace conference as they pray:

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of thy peace."

That is poetry of the highest order and a model prayer for all peoples in times to come.

Old fashioned he was, but what beauty, what power and clarity of truth arising out of conviction. The only way to account for much of his writing is to believe it was heaven sent. Mrs. Browning said: "God himself is the great poet, and the real is his song." Tennyson said in his "In Memoriam":

I do but sing because I must,
And pipe but as the linnets do.

It is not difficult to believe that God teaches the birds to sing, and why not the poets too? Had Whittier written nothing but the two immortal poems, "Eternal Goodness" and "Snow Bound," we should be everlastingly in his debt.

It was given him to be an awakener, an arouser of public sentiment, a guide to the goals of high ideals and a comforter to the sorrowful and despairing. We stand in need of the great poets of stirring influence now. Research has revealed that it has been written, "If there shall ever arise a nation whose people have forgotten poetry, or whose poets have forgotten the people, they will be a dark patch upon the world."

Then it seems that the poets of lofty realms have inspired each other, kindling their torch at another's flame. Of the following it is recorded: that "From Homer, Virgil lit his torch; from Virgil, Dante; Dante enkindled Milton; Milton, in turn, Keats; Shelly awakened Browning; Burns, Whittier."

This last couplet may seem strangely out of place since the two poets were so unlike in character, yet we have his own verses as proof of the place Whittier gave to the Bard of Scotland:

Who his human heart hath laid
To nature's bosom nearer?
Who sweetened toil like him, or paid
To love a tribute dearer?

Through all his tuneful art, how strong
The human feeling gushes!
The very moonlight of his song
Is warm with smiles and blushes.

Our beloved poet himself was human. Though dignified and reverent, he was full of the rarest humor. An intimate friend wrote of him: "I never heard him laugh aloud, but a merrier face and eye that twinkled with livelier glee when thoroughly amused are not often seen. He would double up with mirth without uttering a sound — his chuckle being visible instead of audible. But this peculiar expression of jollity was irresistibly infectious."

Among other things she said of him, Elizabeth Stuart Phelps reported after first meeting him: "I remember being surprised at his quick, almost boyish, sense of fun, and at the ease with which he rose from it into the atmosphere of the gravest, even the most solemn discussion. He was a delightful converser, amusing, restful, stimulating and inspiring at once."

I have in my possession one of his unpublished poems, given me by an aged Friend in Maine who knew him well. The Friend said a neighbor woman living at "Pond Hills" took pity on his bachelorhood and from the farm dairy sent him a generous gift of butter. His profound thanks were sent in a poem of three verses, the last of which is here given:

Kind Providence grant thee a life
without ills,
May the cows never dry up that feed
on Pond Hills.
May the cream never fail in thy cellar
so cold
Nor thy hand lose its cunning to change
it to gold.

In closing, a message of congratulation and goodwill is sent to our Friends on the Pacific Coast who are so favored as to dwell in the beautiful city of Whittier, California, which was founded and named for the poet.

Whittier Friends Meeting, largest in the world, and Whittier College are most highly favored to stand as living memorials and sustain the name of the man of so high renown, John Greenleaf Whittier.

FROM FRANCE

Message sent by the 24th Yearly Meeting assembled at Pentecost, Paris, 1948

To Friends in all countries:

Here, dear Friends, are the underlying themes which have inspired and guided our meeting, held at the season of Pentecost, 1948:

The necessity of forgetting ourselves, and passing beyond our own selves, our weaknesses and our difficulties, by fixing our gaze on God, who is ever present, the source of peace, of light, and of love.

The determination of the French group to live on in the face of tempests and adverse winds, and to bear its testimony in a spirit of joyous and confident self-surrender.

The consciousness of our communion with the Friends in all countries and the realization of our spiritual responsibility in the face of the suffering of mankind.

At this season of Pentecost, we realize in our hearts the unity of believers throughout the whole world, under whatever name they call upon the One, and even if they do not name Him.

Jo Kreutz,
Marie-Louise Schaub,
Hehri Schultz, *Clerks*

THE TWELVE APOSTLES COME TO DOVER!

One of the Friends' Meetings in Northern Quarterly Meeting of Jamaica Yearly Meeting bears the delightful name of Spicy Grove. Started many years ago in the midst of a populous village in a fertile sugar-cane growing valley, it developed into one of the most active of Friends' groups in the Yearly Meeting, with a neat frame meetinghouse or "chapel." But an entirely unexpected enemy later appeared, in the "dry" river that originally flowed down the opposite side of the plain. What is during much of the year an almost dry channel, becomes occasionally a raging torrent, when flash floods pour down from the funnel-shaped group of hills above. During one of these floods, the treacherous stream switched its course to flow right through the Spicy Grove settlement, washing away houses and drowning some people. The water came within a few inches of the meetinghouse floor, but a row of trees nearby checked the force of the current, so the chapel did not float away.

After this had happened more than once, the government decided to move the villagers to a safer location. A housing scheme was developed on a hillside some three miles away; neat cement cottages were built by the Housing Authority and sold on long-time contracts. A majority of the former Spicy Grovers have moved there, forming a new community known as "Dover." Consequently the Friends Meeting, once so thriving, is now divided. A few members at the old site still meet occasionally in the meetinghouse. The larger number at the Dover settlement hold Sunday School in the home of one of the members or, for larger gatherings, meet in a shed at the copra factory, where the meat of cocoanuts is dried.

As Spicy Grove village will probably continue to shrink, and as the Dover community is increasing with the opening of additional lands for settlement, it seems wise to the Yearly Meeting leaders to take down the building at the old site and with these materials erect a meetinghouse at Dover. The government has agreed to sell to Friends a lot of one and a half acres on which to build. This is conveniently located on the main road, accessible not only to the people of the new development, but also to those living in two near-by villages.

To carry through such a building project is a very large undertaking for this Meeting, made up almost entirely of laborers on sugar-cane and cocoanut plantations. But under the leadership of Charles S. Vincent, pastor of the Spicy Grove Meeting, they are trying to do what they can. As a start toward raising a building fund, the members living at the two places held a "Rally of the Twelve Apostles" on August 29, which Faye Farr and I attended. The members chosen to represent the Twelve Apostles were leaders of collecting groups made up of members and interested residents of the Dover community. Several "Apostles" were women. One man volunteered to be Judas Iscariot, but the name of Matthias was used instead for the twelfth group.

The afternoon program of the Rally was given in a picturesque setting. The shed at Dover was much too small for the occasion, so we met on the large outdoor cement platforms known as "barbeques," on which cocoanut meat, chocolate beans, and coffee are dried in the sun. Banana, orange and cocoanut trees formed a screen on two sides; a long storage house on a third side shut away the noise of traffic on the near-by highway. Benches and the organ had been brought from the Spicy Grove meetinghouse by a property wagon. Performers in the program reached the "platform" simply by stepping over the six-inch wall that divided one barbeque from the adjacent one. A small kid, seeking the mother goat, wandered bleating across "back stage," but this caused little disturbance for someone just shooed it away. At the beginning of the service, the singers, who faced the west, were bothered by the bright sunlight; but soon the lengthening shadows of banana trees screened the sun.

The exercises had to be shortened a bit to be completed before darkness fell, for there were thirty-two "items" on the list — vocal solos, choruses, spirituals, recitations, organ and saw solos, etc. At the middle of the program, the "Rally" was given. As the pastor read the facts told in the Bible about each of the Apostles, he or she came forward and presented the money collected by the group. This effort brought in over eight pounds ($32) toward the building fund. The interest manifested by the Dover people in preparing for the occasion, and the goodwill of friends from neighboring towns who gave items on the program — from Annoto Bay, Buff Bay, and Orange Bay — are additional assets of much value for the future of the Dover cause. Since Friends are the first group to carry on religious work in this growing community, the members are eager to get their meetinghouse built as soon as possible. Besides meetings for worship and Sunday School, Charles and Mable Vincent have visions of an infant school, young peoples' activities, girls' and womens' groups, and other community activities. In this new setting at Dover, Friends have an even larger opportunity for service than in the older village at Spicy Grove.

WENDELL FARR

MESSAGE FROM ENGLISH FRIENDS

The Meeting for Sufferings of the Society of Friends (which is the Quaker executive committee) has sent the following appeal to Mr. Attlee, the Prime Minister and to Mr. Bevin, the Foreign Secretary:

The Religious Society of Friends is gravely concerned at the growing tension between the nations. We are sure that while emphasis on fear will augment this tension, only in growing confidence can it be resolved.

We therefore welcome the appeal of Mr. Bevin in Paris, "Let us open up our countries to inspection, all of us. Let us open up the world, let light and knowledge come in, and let us see what others are doing—and the question of physical armaments will settle itself."

We believe that a moral lead would add greatly to the growth of confidence. We therefore urge the British Government to declare that this country will neither manufacture nor use atomic or bacterial weapons.

We are confident that this would help to ensure a balanced consideration of any proposals for a drastic cut in armaments as a whole. It would also contribute to the solving of the underlying conflicts of aims and purposes between the Eastern and Western powers which is essential to permanent peace.

CONTRIBUTORS

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WALTER H. WILSON, Friends minister, University of Vermont, Burlington, Vermont.

ONE WORLD IN CHRIST

Long-divided American Protestantism, represented by 3,500 delegates from sixty-five denominations in the United States and Canada, declared itself united in "the greatest cooperative program of world missionary service in church history." The Foreign Missions Conference was held at Columbus, Ohio, October 6-8.

Quick to respond to the appeal made by the First World Council of Churches which met in Amsterdam last month, the Foreign Mission Assembly enthusiastically adopted a program of advance in foreign missions which was recommended to it by the Foreign Missions Conference of North America and endorsed by spokesmen of ten foreign countries in which missionary work is now progressing.

The enthusiasm which followed the announcement of Protestant agreement to follow what will be called the "One World in Christ" program confirmed earlier predictions that this three-day conference might mark an important milestone in the movement toward a united Christian Church.

Protestant leaders here expressed the opinion that "this is only the beginning." From Columbus, delegates will return to their own communities to launch during the next three months a series of thirty-six regional assemblies in which Protestant unity will be stressed in a cooperative drive to extend public knowledge of foreign missions and expand the overseas program.

Dr. Ralph E. Diffendorfer, chairman of the assembly, tempered the enthusiasm of the delegates by warning "Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs."

"We have made a great decision here in Columbus," he added, "but the ultimate success of our plans depends upon what we do when we return to our respective communities."

Mrs. Vera M. Dean, director of the research department of the American Foreign Policy Association, established the positive approach to the problem in her keynote address by stating that "of the problems of our times communism is but one aspect. It is a symptom, an end-product, not the primary cause of the disorders of our civilization."

Kermit Eby, former Church of the Brethren minister, now a faculty member of the University of Chicago, stated that "Communism's challenge rests in the hope it offers to the depressed masses of the world. They, the naked, hungry, and oppressed, are looking for an escape from their misery and either we or the communists will supply the answers to these oppressed."

"Christians must be more radical than communists," he declared. He explained this by saying that we must put human rights above property rights, erase barriers of race prejudice still dividing us, and insist on the brotherhood of man and all that it means in the everyday relations of men and nations.

Intermingled with expressions of North American opinion were statements from Chinese, Indian, African, Japanese, Korean, South American, Burmese and other representatives of Protestant missions.

Chief Albert J. Luthuli, a Zulu layman and administrator, provided one of the most dramatic moments of the entire conference when he addressed the full delegation and sang the national song of his people. Spontaneously the great audience rose to its feet in a warm-hearted expression of respect and admiration.

Out of the Columbus meetings have come new stirrings of the freshening winds which are blowing throughout the Christian world. Here during the last three days American Protestantism has written an important chapter in its long quest for unity. With this it has taken also a long stride toward achieving the goal, "One world in Christ."

Friends will be brought together in the denominational conferences at larger cities. Des Moines and Indianapolis are included.

OUR RESPONSIBILITY

(Continued from page 366)

Selective Service Act and stand ready to do alternate constructive service as in the past? Evil forces today are seeking to destroy free, democratic government and to establish ruthless dictatorship instead. Surely Friends will not, in such an hour, forsake the principles and responsibilities of our Government, advocating instead "civil disobedience" and the refusal to pay taxes, on profession of loyalty to Him who said: "Render to Caesar the things that are Caesar's and to God the things that are God's."

SUNFLOWERS AFTER FROST

The sunflowers look like tall and stately nuns
With heads bowed low in prayer.
Their posture tells of reverent praise
As requiems for summer days
Sound on the crisp October air.
They stand like penitents who know
Of vanity the heavy cost.
Now, darkened by the chilling frost,
They have renounced false pride and show,
The sorrows of the world to bear.
They greet no more a rising sun:
Their faithful service now is done.
The sunflowers look like tall and stately nuns
With heads bowed low in prayer.

ANN DIMMOCK

CYCLE

April was young, a virgin breathless thing;
The glint of sunlight on a bluebird's wing,
A mist of tears sometimes in youthful eyes,
Then suddenly the blue of cloudless skies.

June was sophisticated, more mature,
Her white arms, flower-filled, gave her allure;
Her nights were scented, fragrant with perfume,
Of dew-wet roses in the dusky gloom.

October, vivid in her autumn dress,
Of red and gold, vision of loveliness,
Sent backward glances to the youthful spring;
Sad wistful glances now, remembering.

December enters, gowned in crystal white,
Trembling a little at the thought of night—
Yet courage comes, her heart knows there will be,
A new spring's beauty and tranquility.

SHEILA STINSON

The Sunday School Lesson

For November 21 — Poetry in the Bible

I Samuel 2:1-10; II Samuel 1:19-27; Psalms 23-24, 103; 136:1-9; Lamentations 3:19-39; Habakkuk 3:17-19; Luke 1:46-55

There are two general ways of expressing truth—one the prosaic, is the simple statement of fact as, for example, the encyclopedic way of saying "the Pleiades are a compact group of fourth magnitude stars in the constellation Taurus." The other way is the poetic as, for example, when Job says, "Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion?" It is evident that both are true statements about an observable fact, and each has its place which could not be taken by the other.

In the poetic expression, however, there is a sense of something more than the simple words imply. New vistas of meaning are opened up which reach beyond the scientific facts.

When men seek for meaning they easily fall into the poetic form of expression. The newer translations of the Old Testament show how much of it was written in this form. The Hebrew poetry makes use, not of rhythm and rhyme, but of parallelism. In parallelism, the verse consists usually of two parts—in the first a statement is made; in the second, either it is repeated in another way, or a contrasting statement is made. Take time to find examples of the different forms.

There are many reasons for the high value given to poetry. The simplest one is that poetry is more easily memorized than prose. Take a Psalm such as the 19th, and see how difficult it would be to remember the order of the ideas expressed in the form of prose. But in its poetic form we easily keep the proper order, and follow the great idea to its conclusion, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight O Lord, my strength and my Redeemer."

Then again poetry seems to carry a meaning beyond words, so that there is a continuing revelation of meaning. We read a passage today and it means a certain thing to us, but weeks later the same passage may open a new insight, and carry us far beyond its previous sense. Only such a fact can account for the continuing importance of the Psalms, for example. Here are words written more than twenty-five hundred years ago in a most primitive age; how can they speak to our condition today? Yet they do. And all great poetry has that quality.

The reason for this permanence is that poetry, that is all great poetry, expresses a value-judgment. Thus poetry is not willing to call the Pleiades a group of stars in Taurus, but must go on to point out why this is important to mankind. The scientist may not know of any "sweet influence," but the poet does. The bands of Orion are a scientific fact, but they have a spiritual implication, and this the poet attempts to point out.

The influence of Biblical poetry is past computing. Caroline Miles Hill in her introduction to *The World's Great Religious Poetry* writes, "A cursory view of other religious poetry shows little that is not based upon the Biblical poetry."

Questions:

1. See how many kinds of "parallelism" you can find in the book of Psalms.
2. Name some of the occasions when men find poetry most essential to express their feelings.
3. What do you think makes the Biblical poetry of such lasting value?

RUSSELL E. REES

For November 28—Parables in the Bible

Isaiah 5:1-7; Matthew 13:31-33, 44-46; Luke 10:25-37; 15:3-32

Dr. George Buttrick has pointed out that the sonata existed before Beethoven, but that Beethoven gave it its finest form, and "infused into it a new element of meaning and expression." So, he says, Jesus did not create the parable, but he did bring it to its highest usefulness and its richest value. To such a degree is this true that in the western world the word has become a synonym for the teaching method of Jesus.

Of course, parables were used long before the Christian era, and are to be found in the Old Testament as, for example, the Parable of the Vineyard in Isaiah 5. The parable is still used wherever men try to convey to others the things which they believe. Perhaps it is not too elementary to say that the prefix *para* means beside, and a half-dozen uses of the word will occur to you. Parable means, then, a throwing alongside, and the very old definition "an earthly story with a heavenly meaning" is still a useful one.

We have been accustomed to thinking that the parable is a unique way of opening the mind to truth, and that remains its greatest service. Let us call attention to other services they render.

The parables of Jesus reveal a vast amount of information about the times and customs in which they arose. Think of the things we know about Palestine, not because anyone told us specifically of them, but because Jesus told his stories. The use of leaven in bread-making; the customs of seed time and harvest; the relation of employer and employee; the habits of shepherds with their sheep; the laws of inheritance; a woman's dowry in marriage; and many other bits of information. We can piece together a fair picture of the home life of Jesus from his stories.

Another value they have is that they give us much insight into the mind of Jesus—the way he thought; the clarity and originality of his thinking. Only a man with imagination could have seen the relationships he saw. A woman baking bread became not just that, but a way into the better understanding of life. A wayward boy, disappointing his father, illustrated humanity disappointing God and, at the same time, revealed the forgiveness of the Heavenly Father. E. Merrill Root has written, "We see only the truth we chance to be." Jesus saw so much of truth because he was truth. His stories leave us no doubt of this.

Again the parables open up life for us in its two-dimensional form. "Two worlds are ours," and no man is so dull as the man who knows but one. The physical world presses upon us with a terrible insistency, but there is another world, and of this other world Jesus knew. The birds of the air reminded him of the Father's care for us. The growth of the seed revealed the eternal purposes of God. He saw in a man robbed and bleeding beside the road, an opportunity to show the deeper meaning of religion in life.

Jesus lived in a world that was full of windows, and through any one of them he could see the face of the Heavenly Father. If we were as simply intent upon seeing that face as was He, our world would be transparent also, and we should discover "sermons in stones and good in everything."

Questions:

1. Are there other values in the parables? What are they?
2. What is it about Jesus' parables which makes them so outstanding?
3. Can you make a parable? Compare it with these of Jesus.

RUSSELL E. REES

rom Our Readers

DISAGREES ON CIVIL DISOBEDIENCE

tor, The American Friend:

have some hesitation about sending you this letter for your correspondent's columns because I have not d the entire editorial to which I referring, but have seen only a inary of it in the Religious News vice for September 9, 1948. [He has e seen the entire editorial, The erican Friend, September 2, and s that this letter stand as it is.] editorial is one in which you sug- t that there is no virtue in civil bedience as such, and that the real ie "is one of conscience and obed- ce to its guidance." With this I can rtily agree. When you go on to gest disparagement of "persons o apparently feel that counseling il disobedience, in itself, is a valid ition," I wonder. As far as I know, one would, for example, advocate il disobedience to the draft law persons not inwardly prepared to e that position.

Apart from that, I firmly believe t in holy obedience to God and science, it would be better if all us were to offer holy disobedience toto to the present draft act. We st remember that this is conscription for atomic and bacteriological war. should bear in mind also that re is no genuine recognition of science within the law but actual crimination against large categories conscientious objectors.

Furthermore, it is noteworthy that judge in Portland, Maine, who tenced the young Friend, Ralph ok, to two years imprisonment for n-registration confirmed the con- tion of those that felt that even istration was a very significant act. e judge said: "The act of registering the keystone of the system devised Congress."

Sincerely yours,
A. J. Muste

e Fellowship of Reconciliation,
9 Broadway, New York 25

TE: *Editorial reply is on page 364.*

DEFENDS COMMUNALISM

itor, The American Friend:

n his last question of his *Eulogy Gandhi,* Everett L. Cattell places mmunalism alongside black market- , corruption, bribery and other evils. is seems strange. The dictionary plains communalism as a "system which communes or other small political units have large powers." Since communes and communalism were the breeding grounds of the liberties and moral strengths of this country, a consideration of communalism in India is in order.

In Europe, before feudalism, people lived in many small communities with property held in common. This lasted in England until the industrial revolution, when the village pasture was fenced off by law as one measure to drive common people from their rural ways to the new factories. In these communes, people developed a highly democratic and effective attitude to handle their difficulties. This democratic attitude was brought to America by the early settlers; not created here. Some believe that the Dark Ages in Europe were a result of the breakdown of these communes by the feudal system.

India today is a mass of small villages. In a country with three times as many people as ours, there are not nearly as many large cities. India had a highly developed communal government which was upset by the British conquerors who knew not what they were doing. The British treated the communal tax gatherer as the owner of all the communal property, effectively disrupting the system of local government. Today, the best success in meeting the problems of India has come by returning to this early, strongly democratic, communal government.

This point is not insignificant in India's future. As they look to us for industrial development, will they see only our large industries and think that great size is necessary, or will they see that our own strength comes out of our small communities? If they have only the picture of great size, India may well enter into her "Dark Age" with our help. We can aid them best by appreciating the significance of small communities in developing the values we prize.

Richard P. Eastman

COMMENDS THE AMERICAN FRIEND

Editor, The American Friend:

After inviting comments from the readers of The American Friend as to how they like it in its new attire, I am happy to write and tell you that I like it very much. I think the script type heading is more attractive than the boxed heading. Of course, I realize that style, design, and photographs are of "little importance besides that which is all-important in church journals and papers—the giving of true guidance, true enlightment, true spiritual help." The American Friend gives this to its readers, through its commendable editorials, articles and that splendid new addition, the page entitled, "The Devotional Life." It gives the reader food for the soul — something more vital than food and air for the body, for the soul is immortal.

With the best of wishes to you and to all who assist in the preparing and publishing of The American Friend.

Mary Matthews
709½ E. Jackson Street
Springfield, Illinois

This letter is similar to other letters and remarks from readers. Still others feel the need of "getting used to" the "new look."

Editor

LITERATURE TO EUROPE

The American Friends Service Committee teams which are directing the work in our Neighborhood Centers in Europe, and elsewhere, are in need of devotional literature. We are suggesting the following list. All of these books, as well as other suitable ones, may be secured from Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Testament of Devotion, Thomas Kelley.
On Beginning From Within, Douglas Steere.
The Meaning of Prayer, Douglas Steere.
The Luminous Trail, Rufus M. Jones.
The Radiant Life, Rufus M. Jones.
Prayer and the Common Life, Georgia Harkness.
Quaker Meditations, No. 1, 2, and 3, Cecil Haworth.
The Predicament of Modern Man, Elton Trueblood.
Foundations of Reconstructions, Elton Trueblood.
Alternative to Futility, Elton Trueblood.
Jesus,—What Manner of Man, Henry J. Cadbury.
The Way, E. Stanley Jones.
Friendly Persuasion, Jessamyn West.
Fruits of Solitude, William Penn.
Fruits of an Active Life, William Penn.
The Good Crop, Elizabeth Emerson.
John Woolman, Janet Whitney.
Anatomy of Peace, Emory Reeve.

To make the old folk happy, to be true to friends, to have a heart for the young.

Friendly Life — Far and Near

Friends who have news suitable for this page are encouraged to send it in. It should be of general interest about events or places known rather widely among Friends.

* * * *

Anna Jane Maris, formerly of Blue River Quarterly Meeting, Indiana Yearly Meeting, is now serving as registrar, dean of women, and professor of Latin in Nebraska Central College.

* * * *

Phillip and Susie Meek Frazier, well-known and loved Indian Friends, are visiting widely among Friends Meetings. Their home and center of service is with the Osage Indians at Hominy, Oklahoma.

* * * *

Moses Bailey, New England Friend, has gone to Palestine on behalf of the American Friends Service Committee to consider what service Friends may render, whether by refugee service or other reconciliation efforts.

* * * *

Homer Coppock from his office at Quaker Hill, Richmond, Indiana, is doing some interesting and promising work in getting displaced persons in Europe placed in America. Write him if you can help the cause.

* * * *

Kansas Friends are trying to "hold that line" against revisions of the law on the manufacture and sale of liquor, whereby the state would go "wet." Friends everywhere will hope, by the time this is read, that they can report success on election day.

* * * *

E. Raymond and Miriam Wilson of the Friends Committee on National Legislation are on an extended educational schedule through Friends Meetings, on behalf of the F. C. N. L. The lull in legislative action during election offers an ideal time for this.

* * * *

Robert Shattuck, former pastor in California Yearly Meeting and one-time peace secretary for the Five Years Meeting, has created a "non-singing choir." It's a sugar-coated name for "baby sitters," and releases choir members for practice. Ingenious?

* * * *

Harbala Bhatt, a graduate student at Simmons School of Social Work, spoke on the evening of October 17 at Lincoln School on "Life in India and its Philosophical Background." Lena Bhatt, her daughter, is a resident student at Lincoln School, Providence, Rhode Island.

* * * *

They who undertake service in conflicting situations must be prepared to be the victims of false rumors. Friends of Ram Allah have been accused of distributing arms to Arabs. Ridiculous, but nonetheless a rumor. In spite of ill report we must continue our efforts for service and reconciliation.

* * * *

We give, herewith, belated acknowledgment to Douglas Parker of Wilmington, Ohio, and Francis Brown of Wabash, Indiana, for their help in creating the new design for THE AMERICAN FRIEND. Being Friends with the skilled hand they made original drawings for us from which came the final design.

* * * *

The fifth anniversary of the work at Talent, Oregon, was celebrated on October 2 and 3, with special meetings and an anniversary dinner. George A. Bales, first resident pastor, was the principal speaker. He is now on the faculty of Pacific College. Dinner was served to seventy-five persons in the city hall.

* * * *

Congratulations to Elmer Merrill and the Nettle Creek Friends, Indiana Yearly Meeting, for the concern and work which gave the pastor's family a house all their own. Reconstructing an old building and adding new features, they have provided it at low cost. Elmer Merrill and his wife did much of the work with help and encouragement from the Meeting.

* * * *

For nearly forty-two years the Friends meetinghouse at 13th and Irving Streets in Washington, D. C., has served local and transient Friends. It was the place of worship for Herbert Hoover during most of his presidency. Now it is sold and the final meeting for worship was held November 7 as a memorial to a long and important service. Plans for meeting elsewhere will be announced.

* * * *

Following a pleasant association during which Marion and Dorothy Shields of Anderson ministered to the spiritual needs of New Burlington and Chester Meetings, Wilmington Yearly Meeting, these groups have secured William Reagan of Quaker Hill, Walter Berry of Cincinnati, and a pre-seminary student, Edwin Love, to lead First-D morning meeting for worship. Mari Shields is continuing his semina training at Asbury Theological Se inry, Wilmore, Kentucky.

* * * *

Friendsville, Tennessee, is an acti Quaker center. The school and t Meeting are the twin arms of a Frien ly service which is widely know Calvin Gregory is minister of t Meeting. Frank J. Long, of Wilmingt Yearly Meeting, has been assisting a series of evangelistic meetings Friendsville. The school has expand and is rendering an important servi especially to young people of the mou tain area. It has been necessary change the date of the Annual Ha vest Festival for the Academy to N vember 11, in Thatcher Hall, Frien ville.

* * * *

Plans for a Seminar to be held Berlin were laid well in advance the blockade. For a while it seem doubtful that it could be held at a but with the cooperation of milita government and private airlines, stu ents, faculty and food were final flown into the city. Roy McCor served as dean of the "airlift semina held in Berlin this summer. Thi nine students, from Denmark, Englan Finland, France, Norway, Swed Switzerland, the United States and four zones of Germany talked lo into each night about the proble of youth in the present world situati

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Friendly Fellowshi

Minneapolis Friends observed the annual All Friends Day, October Invitations went out to former me bers and friends of members. Kir Page, author and lecturer, is speaki on November 12, to the Meeting. He sponsored by the Minneapolis Chur Federation, AFSC, and the Meetin All members and friends of Minn apolis Meeting are making Minneapo Preaching Mission, November 18-21, must on their calendar of activiti Four meetings will be held and Gle Reece, superintendent of Western Ye ly Meeting, will be present as lead

* * * *

Eighty-five men were present for t first meeting of the Winchester Frien Brotherhood. Kenneth Pickeri opened the meeting with a devotion

"Unity." The purposes and objec-
es of the group were then discussed.
fficers were elected as follows: Ken-
th Boomer, president; Gordon Keys,
ce-president; Riley Thornburg, sec-
tary; and Glen Myers, treasurer.
avid Jones, who is president of Win-
ester Young Friends and is well
nown as a magician, presented his
Circus of Magic." Several guests were
esent, including John Compton, ex-
utive secretary of Indiana Yearly
eeting. Refreshments were served.
ture meetings will be on the last
onday night of each month.

* * * *

Medford, Oregon, Meeting observed
s sixth annual series of meetings
ld October 15, 16, and 17. The theme,
The Christian Home," was carried
t in all messages and in a school
nducted Saturday evening. Leaders
ere Gerald Dillon of the faculty of
Vestern School of Evangelical Relig-
n; Joseph G. Reece, superintendent
Oregon Yearly Meeting; Edward
armon, pastor in Salem; Carl Miller
Roseburg; and Ralph and Carol
rensmeier of Eugene. The new church
hool unit was sufficiently completed
be used to entertain the more than
vo hundred persons who attended.
unday dinner was served to one hun-
red, thirty-six persons. The pastor,
ilo C. Ross, states that although
oung, and located over two hundred
iles from another Meeting, these
ecial events proved to be a great
lessing.

* * * *

Rally Day at New London Meeting,
Vestern Yearly Meeting, was observed
ith an attendance of one hundred
nd sixty-seven on October 24. A newly
rganized orchestra of high school
tudents accompanied the congrega-
onal singing. Twenty-five babies and
heir mothers were presented by Dol-
e Kile, superintendent of the Cradle
oll. Clyde Watson, pastor, gave an
lustrated talk especially for children.
Inder the sponsorship of Mina Emily
eidler's class the auditorium has been
edecorated and a new lighting system
nstalled. The heating system has been
nproved. William Reagan brought an
nspiring message at the annual Home-
oming on the first Sunday in October.
ollowing a bountiful dinner, the after-
oon meeting was held with Owen
endenhall of Goshen, Lilith Farlow
f Kokomo, and Earl Webb of Berne
s speakers.

* * * *

Over a hundred Friends of the Sa-
ina Meeting in Wilmington Yearly
leeting attended a reception and
arry-in dinner for their new pastor
nd wife, Chester and Anna B. Mc-
Kean, in October. A program with a welcoming address, a response by the pastor, and a time of fellowship was enjoyed. The Bible School gives promise of growth, with a boys' class being organized by the pastor as teacher, and a youth group being formed. The parsonage was redecorated, a gas furnace installed, and one church family donated material for a garage for the pastor. The meeting for worship is growing. The McKeans come to Sabina from Highland, Ohio, having formerly given a long period of service to the Traverse City, Michigan, Meeting.

* * * *

New Providence, Iowa, Friends recently remodeled and enlarged the church basement, installing a new heating plant and city water, at a cost of $7,500. Much voluntary labor was given by fifty-four men and some boys. Merrill M. and Anna Coffin of Whittier, California, conducted a series of meetings, September 5-19. There was spiritual uplift; with several at the altar for prayer—accepting Christ for consecration and dedication. On September 3, a youth rally was held with Merrill Coffin as speaker and Cordell Baker of Ames as song leader. Young people from Bangor and Honey Creek Quarterly Meetings were present and six accepted Christ. Perry Hayden was present on September 20 with his lecture and pictures, *God is My Landlord.* The churches of Honey Creek and the Farm Bureau of Providence Township cooperated in making this a success. Church night supper with a reception for school faculty was held preceding this program. The colored a cappella choir of Waterloo, Iowa, brought a religious program to an appreciative audience on September 26.

* * * *

When Farmington Quarterly Meeting met at Collins, New York, on October 23, Florence Stevens, one of the younger members, assumed the duties of clerk. By invitation, the Yearly Meeting Board of Missions held its fall sessions at this time. Ruth and Delbert Replogle from New York flew up and shared in a fruitful ministry. Florence Reef had prepared a series of maps on muslin showing the location of each of the Friends' mission fields. A map of the world was displayed indicating by colored stars the mission fields administered by various Friends' groups. Nine persons impersonated the missionary group who recently departed for Africa, telling of their background and anticipated work. In the evening session, George Downing gave a vivid account of the Friends Youth Retreat at Ommen, Holland, which he attended last summer. Sunday sessions were held in the old North Collins meetinghouse, in conjunction with Farmington Half-Year Meeting. Following the basket dinner, George Downing reported on the Amsterdam meeting of the World Council of Churches. Delbert and Ruth Replogle shared their concern to go on a goodwill mission to Palestine under the AFSC and United Nations. Four different Yearly Meetings were represented among the visitors.

In the Larger Circle

Within the next few months America will receive 205,000 displaced persons from Europe. People without a country, home, or security and people of good background and ability should make happy and responsible American citizens.

* * * *

Recently, Methodist Bishop G. Bromley Oxnam of New York warned that Christian missionary effort will fail unless it is related specifically to the economic and political problems of the average citizen of the world. "The church," he said, "must recognize that hunger has been a fact for centuries and that it is not a task of relief but a problem of re-ordering our economic life so that every man has enough to eat, decent clothing, and a place to live."

* * * *

A story in the South Bend *Tribune* tells of J. E. Webb, operator of a large drug store in St. Petersburg, Florida, who followed some of his liquor bottles to the buyer's homes. As a result, on July 1, 1948, he stopped the sale of liquor. The druggist gave as his reason, "Although I made $100,000 profits on the sale of liquor the past year, I have quit the business of selling it, because I followed the bottles home, observed how much misery and poverty and crime they were responsible for."

* * * *

One liquor agency has attached notations such as the following on copy which it sends as advertising to papers. The reasons are obvious:

1. Sports page preferred. 2. Copy must be kept away from other liquor advertising. 3. Copy must be kept away from local cut-rate liquor advertising. 4. Copy must be kept away from headache or stomach-distress advertising. 5. Copy must also be kept away from news items on drunken driving, death notices, church items, anti-liquor articles, etc. — Taken from *The Clipsheet.*

CONFERENCE AT NEW PROVIDENCE

First-hand reports of Quaker work in Europe, Asia, and the United States were given at the October meetings of the American Friends Service Committee held at New Providence, Iowa, October 22 and 23.

During the sessions Friday afternoon Roy McCorkel, associate secretary of the Service Committee, reported on his work while serving as director of an International Service Seminar in Saarijarvi, Finland, and as dean of a similar Seminar in Berlin, Germany, during the past summer. Caleb Foote, representative from the Central Committee for Conscientious Objectors, discussed the formation of the new agency. The purpose of the agency is to handle specific problems relating to the recent draft legislation.

One of the speakers at the afternoon session of the meetings Friday was Owen Newlin, of Grimes, Iowa, who recently returned from two years of work with the Service Committee in France, Germany and Austria. He is the son of Ruth and Jay Newlin, and was engaged in transport work and participated in a voluntary summer work camp in Brixlegg, Austria.

Other speakers on the afternoon program included Kit Carson of the clothing collection program, who spent the past three and one-half months investigating clothing needs in France, Germany and Austria; Leta Cromwell, who recently returned from visiting several countries of Europe. James G. Vail related his experiences in South Africa and Palestine earlier this year. James Vail spoke of his work as personal adviser to Harold Evans during the six weeks he was in Palestine recently.

Henry J. Cadbury, chairman of the Service Committee, gave an over-all picture of the American Friends Service Committee's activities Friday evening in an address entitled, "Present Trends in the AFSC." Following the address by Dr. Cadbury was a panel discussion of activities of Quakers in Iowa and surrounding states. Participating in the panel discussion were Everett Davis, finance chairman of the Des Moines Regional Office of the Service Committee; Cecil Hinshaw, president of William Penn College, at Oskaloosa, Iowa; Betty Michner from Des Moines and George Willoughby, executive secretary of the Des Moines Regional office.

Saturday morning was devoted to a discussion of the youth program of the Service Committee. Richard Clampitt, student at Iowa State College, told of his experiences while working in the Institutional Service Unit at Glenwood Hospital at Glenwood, Iowa, this past summer. Reports on the Youth Conference of World Affairs held at the Boone YWCA camp were given by Beth Henderson and Richard Tabor who attended the Conference in 1948.

Harvey Marshall, student at William Penn College, reported on the activities of the work camp in Missouri. The activities of projects in Mexico were discussed by Betty Mansfield, college secretary of the Chicago office of the Service Committee. A report on the work of the International Service Seminars was given by Eugene Kaul. Leta Cromwell discussed the work of the Quaker International Voluntary Service.

Dr. Douglas V. Steere, professor of philosophy at Haverford College, made the closing address Saturday afternoon.

Representatives from Five Years Meeting Friends and the Conservative Meetings were present from Iowa. There were delegates from the states of California, Pennsylvania, Missouri, Illinois, Nebraska, Wyoming, Indiana, and Minnesota.

BIRTHS

HALL—To Leonard R. and Zula Johnston Hall of New Castle, Indiana, a daughter, Karen Lerain, on October 20.

REES—To Robert Maxwell and Avis Logue Rees on October 21, at Danville, Illinois, a daughter, Rachel Alice.

MARRIAGES

FARQUHAR-ROBINSON — Martha Ann, daughter of Clarence J. and Ellen P. Robinson of Cincinnati to Carlton Farquhar, son of Mary K. and the late Francis H. Farquhar of Wilmington, Ohio, on September 22, in Cincinnati meetinghouse with Clyde A. Milner officiating.

SCROGGINS-CADWALLADER — Jean Cadwallader, daughter of Rayburn and Ruth Cadwallader of Cincinnati, to Raymond Scroggins, son of Mr. and Mrs. W. H. Scroggins of Cincinnati, in Friends meetinghouse on September 10, with Thomas J. Kiphart officiating.

DEATHS

CLARKE—Sidney Huldah Clarke September 18, at Des Moines, Iow aged seventy-seven years. A birthrig Friend, she was a faithful work Services were conducted by Char O. Whitely, with interment at Osk loosa. Surviving are a daughter, Murl Clarke with whom she made h home, and three sons, C. Ernest Stuart, Florida; Carl J. of Mortc Washington, and B. Earl of Providen Rhode Island.

IRELAND—Mary Fatima Ireland, October 24, at Oskaloosa, Iowa, in h eighty-sixth year. For years she w a member of Woolson Meeting, a later of Oskaloosa. Her husband a four children preceded her in deat One daughter, Reva, survives. Servic were conducted by Carrie Wikoff, sisted by Lela E. Gordon.

POST—Mary Lydia Post, aged eight eight years, on October 10, at her li long home in Stanfordville, New Yor She was the daughter of Levi and An Arnold and was an active member Friends. Surviving are three childre Amy and Arnold of Haverford, Lew of Stanfordville; six grandchildren a two great-grandchildren. Her husban Isaac Rushmore Post, preceded her death in 1939. Services were held Clinton Corners meetinghouse.

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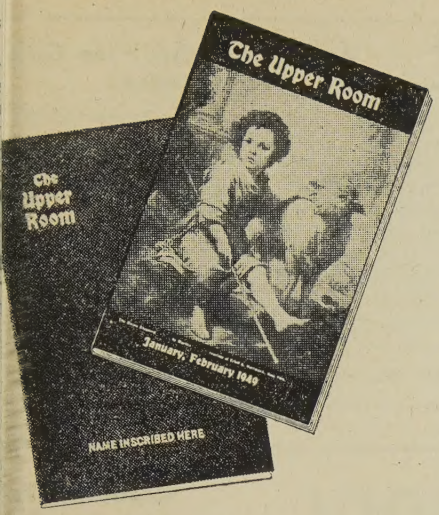

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ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* are available at the Friends Book and Supply House, although the supply of some of the volumes is limited.

Volume I contain records of Monthly Meetings in North Carolina; Volume II records of Monthly Meetings in Philadelphia, eastern Pennsylvania and two Monthly Meetings in New Jersey; Volume III records of Monthly Meetings in New York City and on Long Island; and Volumes IV and V records of Monthly Meetings in Ohio, western Pennsylvania, and one Monthly Meeting in Michigan.

Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting. Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 10:30 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

It was a surprise to have Edward Cooper, our room clerk at the Inn, say that Columbus Day, October 12, was the most popular holiday in the year. He stated unequivocally that he had at least 3,000 applications for accommodations for that week-end and that, as each inquiry might have asked for accommodations for at least two guests, near 6,000 people were turned away. It seems incredible and the presumption is that if Edward had carefully counted his incoming mail, while the total seems great, it probably was not quite so large. In any event the Inn was filled to the doors and stranger guests who applied at the desk had to be reluctantly turned away in considerable numbers. It has been a glowing season in the Poconos, the reds and yellows of the forest trees in which are sprinkled the evergreen conifers making a gigantic mountainside Turkey carpet. The season was culminated by a way-beforehand snow storm on the 18th instant, which put a white covering on the distant hilltops and required the snow plows to operate in near-by Scranton to clear the roads. But the storm was ahead of its time and old Sol soon dried up the highways.

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